

and sisters. The Chief of Way tribe told him that his heir was the son of his sister. He did not know what father meant when asked if he had no children and, bursting out into laughter said that with them only women and not men had children.

These conditions, with little variation, were found in the Sandwich Islands, in South America, Venezuela and Brazil, when they were first discovered.

When man with the adoption of better tools could produce more than his own maintenance, captives became slaves. This was impossible among people living by the chase in the hunting stage or in the pastoral stage, because in this isolated labor the slave would consume as much as he produced, and he could not be held in captivity. I pointed this out as with the Mai tribe of Africa, living in the pastoral stage, but that the tribe next to them, in the stage of cultivation, made their captives slaves upon the land. There is, however, no demarcation line between the various stages, as some of the old customs survive the changed methods of production, although greatly modified. The Paternal Law was existing, as recorded in Numbers, 27-28, yet we find a trace there of maternal law.

Zelophehad died without leaving sons. His two daughters complained bitterly because they were to be excluded from their father's inheritance. Moses decided in this case the inheritance was to go to the daughters, but when the daughters decided to choose husbands from another tribe, according to an old custom, the tribe of Joseph complained of losing an heritage. Therefore Moses decided that the heiresses may choose freely but must make their choice from among men of their father's tribe.

We saw how women were degraded and became the tools of the males when they lost their economic supremacy. Also, the double standard of morality arose between the sexes. The women folks, having been the drudge of man, carrying the burdens of the tribe and doing all the degraded labor of the tribe are coming forth once again as men's equal, because they have taken their place alongside man in the field of wealth production as competitors, forcing themselves to be recognized, just as the American Federation of Labor has been forced to recognize the negro, because he entered the industries of the United States during the war, and if not accepted by the A. F. of L. will be used as a tool to break strikes by the employing class. The negro papers recognized this when they said it was "not because of any Christian spirit of brotherhood that our people are being recognized, but because of an economic necessity." Therefore, women today are not accepting Christian Paul when he is quoted: "Wives, submit yourselves to your husbands," and many other quotations which reflect the Roman conditions at that period. The wife in Rome was looked upon as the head female slave.

We find this drudgery work referred to above performed by the Kaffir women of South Africa and among the Eskimos.

We find the growth of the human race and society has been from the family of the clan, the clan into a community, or tribe, or settlement, into a town; the town to a city; the city to a nation, and ultimately we have every reason to believe that the nations will evolve to a commonwealth of nations.

We find the home of the tribe was the stockaded village, developing to the joint tenement houses of adobe bricks and stone in the nature of fortresses, to cities surrounded with ring embankments with an area large enough for a considerable population with defensive walls of stone, towers, parapets and gates designed to protect all alike and defended by common strength. This implied the existence of stable agriculture, like the feudal system, with the Barons castles with the demands of the art of government, magistrates, military and other offices of authority.

The morals change as a result of the changed methods of production, because the coming to gether of people into tribes, clans, nations, etc., transfer and modify their social relationships. While our opponents put strong emphasis on the great moral laws, we find that after man reached the middle status of barbarism, civilization hung in the balance while

barbarians were experimenting with the native metals towards the process of smelting iron ore. Until iron and its uses were known, civilization was impossible. If it was possible to destroy the great iron machinery of today we would no doubt fall back into barbarism.

Eating human flesh did not become immoral until man could produce more than his individual subsistence and it became again moral under famine conditions. At first the range of duty was the family, then the tribe, the state; within these limits every man feels himself under moral obligations to those about him but regards the outer world as we regard wild animals, as being upon whom he may justifiably prey.

The ethics of the savages is, almost without exception, purely tribal in extent. A marked distinction is everywhere made by primitive peoples between injuries to persons inside the tribe and injuries outside the tribe. Crimes which are looked upon as felonious when committed by the savage inside the tribe may be regarded as harmless, or even highly commendable, when perpetrated on those outside the tribe. Acts are not judged by their intrinsic nature or results, but wholly as to whether they are performed on those outside of the tribe.

The Balantes (Africa) punish with death a theft committed on a fellow tribesman, but encourage and award theiving from other tribes. This condition is found in several parts of the globe.

E. Belfort Bax, "Problems of Men, Mind and Morals," says: "In prehistoric society the principle of contradiction, and hence of antagonism, lay outside the social group. . . . It was opposed as a whole to similar social wholes, to similar kinships outside of itself. This external opposition or contradiction was at this stage the only opposition that it knew."

Each stage in social development has its own methods of production, has its own code of morals which reflects social conditions. Morals are determined by custom and custom corresponds to the social necessities of any given period.

Joseph McCabe, in "The existence of Gods," says: "All that we need to observe is, that morality arose as the formulation of social rules of conduct."

Under feudalism, when money was in its infancy as a medium of exchange, and production was for a local market, usury was a sin. In Deuteronomy c. 23, v. 19-20: "Thou shalt not lend upon usury to thy brother," but, "unto a stranger thou mayest." Deuteronomy 14: 21 "Ye shall not eat of anything that dieth of itself," but, "Thou shalt give it to a stranger or may sell it to an alien." I think it is reasonable to think that the pious Israelite with an economic turn of mind hated to lose the profit and claimed divine authority to sell to an alien.

We know the church was opposed to usury, but Lecky says: "when man came to understand that money is a productive thing and the sum lent enables the borrower to create sources of wealth that will continue when the loan is returned they perceived there was no natural injustice in exacting payment for this exchange and usury ceased to be assailed."

Fitch, "Basis of Minds and Morals" "The moral code never interfered with the prerogatives of rulers and priests. When the moral code said: "Thou shalt not kill," it did not mean that kings could not kill their subjects or slaves, nor the church should not put to death those who disbelieved. When it said "Thou shalt not bear false witness against thy neighbor," it did not prevent rulers from misrepresenting to their subjects and making war by deceit upon neighboring nations.

In other words, the moral code is made for the subjects not for the rulers. "What sustains an existing order is moral; what threatens destruction to existing things is immoral."

This was clearly stated in Paris 1830 by Raumer: "All these men (Liberals) regard as revolutionary the abolition of evils, whereas the counter revolution they understand as the restoration of these and other abuses.

"Their adversaries, on the other hand understand by revolution the aggregate of all the follies, and crimes, that have been committed, whereas by

counter revolution they mean the re-establishment of order, of authority, of religion and so on." Therefore, it is unscientific to associate the terms of revolution and counter revolution with morals.

At the end of the 30 years war in Germany, the population had been reduced from one-quarter to one-tenth in some districts. On February 1650 the Franconian district council of Nuremberg permitted every man to wed two wives, but he should be freely exhorted from the pulpit to avoid ill feeling between them by using discretion and good judgment.

During the late war illegitimate children became war babies and not only separate allowance was made but unemployed benefits are being paid for illegitimate children in Britain.

In Ontario the illegitimate child has now by law a lien on the property of its father at his death although he may have other children. He must also bear a share of its upkeep until 16 years of age.

We have noticed that crime also bears a close relationship to the methods of production, from the injury to animals under the pastoral stage, to water rights of agriculturists, and the severely punished crimes of forgery and the issuing of false money under capitalism.

(Summary to be continued.)

HOOVER'S UNEMPLOYED CONFERENCE.

The "Communist Manifesto" of 1848 defines the modern state as the managing committee for the affairs of the bourgeoisie.

To manage the affairs of the bourgeoisie, that is, to solve the problems confronting capitalism today, is becoming less and less of a possibility for the capitalist representatives.

Herbert Hoover's "hand-picked" unemployment conference has probably recognized this truth. For, in the very beginning it was debarred from considering any practical (basic) measures for the "starvation" army. They were warned at the very outset not to delve into the causes of unemployment for fear they might arrive at a radical's conclusion. Nor were they allowed to unearth statistics regarding the conditions of the employed and unemployed wage-slaves of America. All kinds of estimates were made as to the number of unemployed. While before them lay the report of the Bureau of Labor statistics that about six million people are out of work the conference spoke of a million and a half unemployed.

The conference adjourned with recommendations for public construction, but with no power to execute them.

The real issue before present-day capitalism is to reduce taxes and to keep mum about the starvation conditions. As a measure to reduce taxes, the idea of public construction must be set aside. Especially so, if four billion dollars each year or about 85 per cent. of the taxes is to go for war purposes. "Lower taxes," is the chorus cry of the capitalist class. The repeal of the Excess Profits Tax law is a practical demonstration of lessening the burdens upon capital.

Two governmental publications are threatened with suspension, one of them, "The Monthly Labor Review," published by the Bureau of Labor statistics—this bureau furnished the statistics regarding the number of unemployed in the United States. "The Labor Market Bulletin" of New York State will also be discontinued. These two publications have furnished invaluable information for propaganda amongst the workers.

"Our" government evidently has recognized this; and as a measure to minimize government expenses, these two publications—and eventually also the Bureaus—will be removed. They have succeeded too well in digging up the unpleasant facts of life in statistical form, and the apologists of the system cannot face them. So they must be suspended.

S. Horowitz.

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